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# China to Come Across River Amnok if Washington and Seoul Ignite War Again: Chinese Official

## Why Visit South Korea?

### *'Strange Behavior beyond Comprehension'*

According to reports, a delegation of the Tass News Agency of the USSR has recently visited south Korea to attend an executive board meeting of the Organization of Asia-Pacific News Agencies.

It has reportedly been followed by the arrival in south Korea of a bureau director of the USSR Ministry of Culture for the ostensible purpose of attending an Asian regional conference of the World Association of Museums.

It was reported that the Tass mission has gone so far as to meet with Chon Du Hwan the puppet in Seoul.

As a matter of fact, we Koreans in Japan cannot contain our astonishment at this as we are fighting overseas for the longed-for reunification of the homeland.

It is certainly strange that, whatsoever international conferences are held there, a socialist country and ally of our Republic sent official delegations to a colony of the American imperialists like south Korea which clamours for anti-communism and anti-Sovietism and for the beat-communism reunification.

We have so far believed that they value their own dignity and remain faithful to their obligations between the fraternal countries.

However, they have poured muddy water upon these favorable sentiments of our fellow Korean residents here toward them when a Tass delegation and a bureau director of the USSR Ministry of Culture flew into south Korea.

We cannot help but doubt whatsoever dignity of theirs, now that they have gone to see the south Korean puppets who, as trumpeters for American imperialism, are vicious enough to try to discredit the Soviet Union and other socialist countries and allow the use of south Korea as military bases for attacks on the Soviet Union as well as our Republic.

Are they unaware of the evil design on the part of the U.S. imperialists and the south Korean puppets to drive a wedge between us and our fraternal states on the signboard of what they term the "open-door diplomacy" toward the socialist countries?

We cannot but ask them what faith they have in keeping company with the south Korean nation-splittists while saying that they support the reunification efforts of our Republic.

It is surely correct to conclude that those who called our Republic a friendly nation have now made an about-face to find an ally in its enemy?

Even if this were not the case, the south Korean puppets now are not hiding their joy, calling the latest development an evidence showing a shift in Russian policy toward south Korea.

Nobody will view as just and proper such act as has offended the feelings of an ally and pleased the stooges of the common enemy U.S. imperialism.

What has made our 700,000 Korean residents in Japan furiously angry is the fact that a Tass official has unhesitatingly met with Chon Du Hwan the traitor who has long been denounced by our people as enemy of our nation and has become an object of worldwide curses and condemnation.

This only helps prolong the life of the dying traitor Chon Du Hwan and raise his price, throws cold water onto the struggle of the south Korean people for liberty and democracy and chimes with the schemings for "two Koreas."

The world public remember that they referred to Chon Du Hwan the traitor as a puppet of U.S. imperialism in their own words. It is totally beyond our comprehension that they who branded the puppet as such smiled on him and that they who denounced the puppet as a murderer shook hands with him.

Why on earth has such strange event as has struck the world dumbfound taken place?

Is this simple ill-temper? Or is this motivated with the desire to get something?

It is not good to become perverse. Much worse is to lose one's reason.

A Korean proverb goes, as one sows, so one reaps.

Evidently such act will result in assisting U.S. imperialism in strengthening its colonial and military bases in south Korea and endangering peace in the Far East and in the rest of Asia, a consequence far from beneficial to themselves.

It is senseless to pretend to be drunken which is a transparent lie.

We hope that they will not repeat such act in the future not to becloud the favorably-developed relations between the Soviet Union and our Republic.

A visiting Chinese official has reaffirmed Beijing's determination to come to the aid of the DPRK in case of an outbreak of a war on the Korean Peninsula, the official Korean Central News Agency reported on October 14.

Xi Zhongxun, Member of the Political Bureau and Secretariat of the Central Committee of the Communist Party of China and Vice-Chairman of the Standing Committee of the National People's Congress, inspected the frontline area near Kaesong and saw the concrete wall built by the Americans and south Koreans on October 12, the KCNA reported.

"If the south Korean puppets, together with the Americans, ignite a war, we will actively aid Korea, not only coming across the River Amnok but in other ways, too," said the Chinese official during his tour of Kaesong.

Seeing the concrete wall, the Chinese official said, "This wall built by the south Korean puppet army at the instigation of the Americans is not for defence but for attack."

Xi Zhongxun arrived in the DPRK capital of Pyongyang on October 8, leading a delegation of the National People's Congress on a goodwill visit.

China sent more than 200,000 volunteers across the River Amnok in November 1950, when a huge enemy allied forces moved into the north, precisely five months after the Syngman Rhee troops at the instigation of the Americans made a predawn attack on the young Republic.

"At the time of the last Korean war, the U.S. imperialists attempted to invade our Northeast China. Therefore, we came to participate in the Korean war under the banner of 'defending the home and safeguarding the country.' You helped us at the cost of your blood. Korea is our neighbour and China the rear of Korea," he was quoted as saying.

Xi was also quoted as saying "China today is not what she was in the 50's, nor Korea what she was in the 50's."

Commenting on the recent visit to China of President Kim Il Sung, he said, "The recent visit to China by the great leader Comrade Kim Il Sung was an event of historic significance, and evoked widespread repercussions in the world."

The DPRK President's Sept. 16-25 visit to China was an event of major significance in bilateral relations and in strengthening unity in the socialist forces and other anti-imperialist forces in a broad united front to preserve world security.

In a banquet arranged on the evening of October 8 in honour of the NPC delegation, Xi Zhongxun stressed, "The further development of friendship and unity between the Chinese and Korean peoples will have a great significance not only on the cause of socialist construction in our two countries but also on defence of peace of the Asian and world peoples and the strengthening and development of the friendship and cooperation among the countries and peoples of the Third World."

President Kim Il Sung October 14 received the NPC delegation. The KCNA said the President had a friendly talk with the members of the delegation "in a cordial, warm atmosphere."

Now, another Chinese delegation of the former people's volunteers is also in the DPRK.

## *3,000 Kwangju Students Demonstrate for 3 Days Against Death of Student Leader*

In the first local spread of the anti-Chon movement since summer students of Kwangju held massive demonstrations for three consecutive days, October 13, 14 and 15, in protest against the Chon junta's brutal murder in prison of a former student leader who had participated in the heroic Kwangju Popular Uprising in May 1980.

On the morning of October 15, some 600 students of two universities in the city gathered on their campuses, chanting slogans in denunciation of the Chon junta's brutal action and singing songs, a foreign press report said.

Riot police fired tear gas in an attempt to disperse them. But a larger number of students took up the protest, the report said.

Pak Gwang Hyon, 30, a former head of a student organization of Chonnam University, died in prison on October 12, after a 40-day hunger strike against the maltreatment of prisoners.

Pak and other prisoners in the Kwangju Prison had been exposed to routine tortures and Pak continued to protest even in the prison.

In July, a prisoner died in the prison for unknown reasons. Pak and two other prisoners staged a hunger protest demanding investigation into the cause of the death of the prisoner and an end to bad treatment of the prisoners, including torture.

The case was brought to light when one of his relatives made telephone calls from Kwangju to the Seoul bureaus of foreign news agencies.

On the afternoon of October 14, students of Chonnam University staged an on-campus demonstration, and after hightfall some took to the streets in the area near the Provincial Government building, staging sit-down demonstrations.

That day, too, police fired tear gas at random to break up the demonstration and held scores of students for custody.

On October 13, 3,000 students of the same university held a campus demonstration and some of them took to the streets.

Meanwhile, the Catholic Council for Justice and Peace, a religious organization of south Korea, issued a statement on October 15 in Seoul, denouncing the Chon junta's atrocity.

"We interpret the murder of student Pak Gwan Hyon as a gloomy symbol of the human rights problem facing the present generation," said the statement.

Denouncing the bestial atrocities of the authorities against the patriotic figures detained in the Kwangju Prison, the statement said "We demand that all illegal acts in the Kwangju Prison be stopped and officials responsible for them be punished."

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# Jointly Fighting Imperialism, Colonialism and Racism

## *Speech of President Kim Il Sung*

**President Kim Il Sung, General Secretary of the Central Committee of the Workers' Party of Korea, made a speech at a banquet he arranged on Oct. 11 in honour of Manuel Pinto da Costa, Chairman of the Liberation Movement of Sao Tome and Principe and President of the Democratic Republic of Sao Tome and Principe, on a state visit to the DPRK.**

**Follows the full text of his speech:**

Your Excellency esteemed President Manuel Pinto da Costa,

Dear guests from Sao Tome and Principe,

Comrades and friends,

Today we have the great pleasure of receiving Comrade Manuel Pinto da Costa, Chairman of the Liberation Movement of Sao Tome and Principe and President of the Democratic Republic of Sao Tome and Principe and our close friend, and his entourage.

Very happy at meeting again and sitting together with you respected Comrade President, I warmly welcome your visit to our country.

You visited our country shortly after the independence of your country seven years ago to have the first meeting with us and tighten the bonds of friendship between Korea and Sao Tome and Principe. You came a long way to the East to see us again today.

This is a manifestation of deep trust in our Party, Government and people and exceptional feelings of friendship toward us and we are deeply moved by this.

It is of great significance today for the leaders of the new-emerging countries to deepen mutual understanding and trust and strengthen the friendly and cooperative relations among peoples by visiting each other.

Only when the new-emerging countries strengthen cooperation and solidarity in close relationship and counter the imperialist moves for division and alienation in a concerted action can the prosperity of the nations and the independent development of the countries be achieved successfully and the ever growing danger of a new world war be averted.

This meeting with Your Excellency President will be an occasion to thrash out various problems of common concern. This will contribute to a further flourish and development of the friendly relations between our two countries, strengthening of the unity of the non-aligned movement and promotion of the common cause of the peoples of the Third World countries.

Recently the leaders of non-aligned countries have had broad consultations and reached a full consensus on convening the Seventh Summit Conference of Non-Aligned Countries in New Delhi, the capital of India.

We consider that all the member nations should make joint efforts to ensure that the Seventh Summit Conference of Non-Aligned Countries to be held amid great expectation and interest of the world people will be a success and fulfil the historic mission of the non-aligned movement and thus demonstrate the united might of this movement.

Korea and Sao Tome and Principe are both member nations of the non-aligned movement.

Our two countries are adhering to Chajusong (independence) and struggling against imperialism, colonialism and racism and are supporting and closely cooperating with each other to build a new, independent society free from exploitation and oppression.

We are glad to note that the people of Sao Tome and Principe under the guidance of their outstanding leader, Comrade President Manuel Pinto da Costa, have achieved great successes in the struggle to consolidate the independence of the country and eliminate the consequences of the old colonial rule, repulsing the ceaseless subversive activities and sabotage of the imperialists.

We express full support to the Government and people of Sao Tome and Principe in their stern denunciation of the heinous apartheid pursued by the South African racist regime and its aggressive moves against its neighbouring countries as well as the efforts they are making for the independence of Namibia and the complete liberation of Southern Africa.

The Korean people will stand firmly by all the African people in the future, too, in their struggle for the complete liberation and unity of Africa.

The Korean people vehemently denounce the outrageous acts of war of Israeli Zionists in Lebanon and the brutal massacre of defenceless Palestinians in West Beirut committed by them under the patronage of U.S. imperialism as an open challenge to all humanity and strongly demand that for a fair and comprehensive settlement of the Middle East issues the Israeli aggressors withdraw immediately from all the Arab lands they are occupying.

We will continue to give positive support and encouragement to the just struggle of the Palestinian people to win back their legitimate national rights including the rights to self-determination and the establishment of an independent state.

The Sao Tome and Principe people always render valuable support and encouragement to our people in the common struggle against imperialism and for independence.

We are grateful to the Government and people of Sao Tome and Principe for rejecting the so-called "regime" of south Korea as a colonial puppet regime and invariably recognizing the Democratic People's Republic of Korea as the only legitimate state of the Korean nation and sincerely supporting our people in the just cause of forcing foreign forces out of south Korea and achieving the independent and peaceful reunification of the country.

The Korean people will in the future, too, fight on staunchly under the uplifted banner of independence, friendship and peace to make the whole world independent and defend peace and security of the world, in close unity with the peoples of the socialist countries and non-aligned countries and all the peoples of the world who advocate Chajusong.

Your Excellency esteemed President, the friendly relations between Korea and Sao Tome and Principe reflect the excellent relations among the countries of the new-emerging forces and the non-aligned countries and we value them very much.

At this place overflowing with amicable sentiments upon receiving again Comrade President, our intimate friend from a far-off place, I propose a toast

To the unbreakable fraternal friendship and solidarity between the peoples of Korea and Sao Tome and Principe,

To the prosperity and development of the Democratic Republic of Sao Tome and Principe,

To the unity of the world people who advocate Chajusong,

To the health of His Excellency esteemed President Manuel Pinto da Costa, and madame,

To the health of the dear guests from Sao Tome and Principe,

And to the health of the comrades and friends present here.

# Supports Korea's Reunification

## *Speech of President Manuel Pinto da Costa*

**Follows the full text of the speech made by President Manuel Pinto da Costa at the Oct. 11 banquet:**

Your Excellency respected President Kim Il Sung,

Messrs. members of the leadership of the Party,

Comrades and friends,

It is a great joy to me and my wife and to the entire members of the delegation accompanying me to be guests of the people of the Democratic People's Republic of Korea and its Party and Government.

The honorable invitation extended me by Your Excellency President to my second official visit to your beautiful and kind country vividly indicates the friendly and cooperative relations and unity between our two peoples and two states.

During our visit, we will witness new successes made by the Korean people in the building of their beloved country under the tested leadership of respected His Excellency President Kim Il Sung, their great leader, and, at the same time, make our relations ever closer.

When we were paying our first visit to this splendid and peaceful country, we got vivid impressions from your successes in the hard battles for clearing away backwardness.

Today, seven years since then, we can hardly repress our admiration at the new and important achievements made by the Korean people in the work for the promotion of welfare and social progress. We warmly congratulate Your Excellency President on this. These achievements have been made possible through a correct application of the Juche idea founded and developed by respected Comrade President.

Your Excellency President,

The Democratic Republic of Sao Tome and Principe has paid deep concern for and extended support to the legitimate desire of the Korean people for reunifying their country peacefully without foreign interference. Our Sao Tome and Principe people unconditionally support the legitimate desire of your people for peaceful reunification of the country.

Other peoples are also struggling against aggression and occupation of their territories, for the achievement of the right to national self-determination and independence and the liquidation of apartheid.

South Africa persists in its illegal occupation of Namibia in disregard of the United Nations resolution No. 435 laying down basic principles guaranteeing success of the talks on her independence.

For this, the day of the celebration of the victory of the liberation struggle of the Namibian people led by the South West Africa people's organization, their only lawful representative, is being delayed. This situation is a result that some Western countries are actually conspiring with and giving support to the apartheid regime in pursuance of their interests and for the purpose of maintaining exploitation and domination in Namibia.

The South African people are also running up against big obstacles in their struggle for ending the cursed apartheid regime and establishing a democratic regime of the majority representing and defending the legitimate desire of the South African people.

And, in Southern Africa, the countries there, the People's Republic of Angola and the People's Republic of Mozambique in particular, are made victims of the cursed aggression of the terrorist South African apartheid regime which crudely violates the international morality and norms.

We can find an example of this in the fact that in one part of the Angolan territory illegally invaded and occupied, the human lives and socio-economic foundations are trampled upon and defenceless people are massacred and there are constant manoeuvres for toppling the regime freely established by its people.

The apartheid regime seeks to force the Angolan people to step back from fulfilling their noble mission for solidarity with Namibian and South African peoples.

Important stages have already been achieved on the long road for the liberation of the oppressed peoples and these successes cannot be underrated. But there remains a distance to go. The successes of the peoples of West Sahara and Puerto Rico, are made unshakable by the conviction that the active solidarity of the peoples who love peace, justice and freedom for them will be everlasting.

Respected Your Excellency President,

Ladies and gentlemen,

We should naturally pay tribute to the courageous and heroic Palestinian people and undaunted fighters who have descended with blood the most brilliant pages of the history of the liberation struggle of the people and to the Palestine Liberation Organization, their revolutionary vanguard.

Though the Palestinian people, their dignity violated and their inviolable rights and land lost, are moving from one place of exile to another and are facing a danger of extermination by massacre, they are fighting courageously and staunchly to have their just desire for their homeland recognized, return home and establish an independent state freed from outside interference.

The invasion of Lebanon and brutal atrocities in West Beirut committed by the Zionist regime of Israel in league with their allies and the fact that these acts go unpunished are a grave threat to world peace and security.

Though some countries are systematically violating even the elementary norms of international law, no deserving sanctions are applied against them. This means encouraging them to continue such acts and heightening tensions in the world.

The developing countries should make all efforts and mobilize all their means in the struggle to remove the calamities barring the social progress of our peoples.

The fatuness of rich countries lay obstacles to the negotiation for the establishment of a new international economic order. This urgently demands that the Third World countries counter the grave consequences of the world-wide economic crisis.

To strengthen cooperation among the developing countries is an inspiring means for cementing the unity between the Third World countries and defending their common interests.

In this respect, the non-aligned movement which is faithful to its organizational principle and purpose is making a contribution to the consolidation of unity of the developing countries, though it is hindered in its normal activities to a certain degree by disputes between some member nations, particularly the Iraq-Iran dispute.

The conference of heads of state and government of the non-aligned movement scheduled in New Delhi will prove the maturity and responsibility of this movement.

We hope that Iraq and Iran, member nations of this movement and fraternal Islamic countries, will seek proper ways and means to end the war which is beneficial only to the enemies of the people's advance and the unity of the non-aligned movement.

Comrade President,

Ladies and gentlemen,

The Democratic Republic of Sao Tome and Principe is under influence of the serious world-wide economic crisis. The drop of the international market price of cocoa, our main export, creates difficulties to our economy, gradually getting rid of backwardness.

But, even under such conditions, the determination and efforts of the Sao Tome and Principe people and the solidarity of the friendly countries, guarantee successes of our national reconstruction.

Comrade President, our respected friend,

Ladies and gentlemen,

The people of Sao Tome and Principe and the Korean people are united with each other as brothers on the road of maintaining, consolidating the gains of independence and promoting social justice and progress.

We will keep in our memory the cordial reception and fraternal hospitality accorded us by the Korean people and the serenity and beauty of this country.

Concluding my speech, I propose a toast to the further consolidation of the bonds of fraternal friendship and solidarity uniting our peoples, to the progress and peace of the Korean people, to the reunification of Korea, to the good health and long life of respected His Excellency Comrade President Kim Il Sung, to the good health and long life of the dear leader Comrade Kim Jong Il, Secretary of the Central Committee of the Political Bureau, and Secretary, of the Central Committee of the Workers' Party of Korea, to the friendship and solidarity between the peoples of the Democratic Republic of Sao Tome and Principe and the Democratic People's Republic of Korea, and to the good health of all comrades and friends present here.

Thank you.

*Building of Socialist Economy and Its Development (20)*

# VI. National Finance and Banking System

## 1. Nature of Socialist Finance and State Budget

(Continued from the No. 1,112 issue of The People's Korea)

In the DPRK, finance represents an economic relation among the formation, distribution and utilization of financial funds, concerned with the development of production scales of socialist state enterprises, state economic organs, improvement of the people's living, material and cultural, and the enhancement of national power.

The necessity of finance in the socialist system is related to the functions of the socialist state itself. The socialist state has the mission of guaranteeing proletarian dictatorship, the instrument of political power of the working class, and assumes responsibility for all domains of state activity. In order to fulfil these functions, the state must control, distribute and utilize in a unified way the resources of state activity, that is, the country's gross national product and national income. The undivided sway of the socialist ownership of the means of production only makes it possible for the state to do so. On the other hand, in the socialist society – a transitional society before a complete victory of socialism – there exist commodity-money relations. Therefore, product circulation inevitably takes the form of money circulation. Thus, in the socialist system, finance is required as an economic category to form, distribute and utilize in a planned way the funds which are necessary for state activity.

As to the nature of finance in the socialist system, President Kim Il Sung defined it as follows: it is to utilize the fund raised by the working people for the sake of themselves and also it is the standard of state activity. ("On the Problems of Socialist Economic Management" 2, the Publishing House of the Workers' Party of Korea)

To utilize state funds for the working people means to distribute and utilize in a monetary form, the gross national product and national income, the successful results of the labour of the working mass, for state activity including economic construction, defence and improvement of the people's living. The standard of state activity means the standard of finance to generally control, organize and manage state activity through the income and outlay of funds. This nature of finance is especially important in the connection with the final solution of the agrarian question.

President Kim Il Sung stated as follows.

"The socialist state assumes the responsibility for the life not only of the factory and office workers but also of the peasants, assumes the responsibility for the development not only of ownership by the whole people but also of co-operative ownership." (Theses on the Socialist Agrarian Question in Our Country, adopted at the Eighth Plenary Meeting of the Fourth Central Committee of the Workers' Party of Korea on February 25, 1964)

In the socialist society, state loans to peasants and co-operative farms guarantee the promotion of the three revolutions – ideological, technical and cultural – to reduce distinctions between towns and the countryside. This problem is one of the historical tasks of the socialist state after the establishment of the system. The DPRK has introduced a dual price system for rice, abolished the agricultural tax in kind and undertaken at state expense capital construction and construction of modern houses in the countryside. (Dual price system: the price of the government procurement of rice is 62 *jon* per kilogramme, while its retail price is 8 *jon*; "*Jon*" is the smallest unit of Korean currency.)

Finance has three functions in the socialist society; first, correct distribution of national income and maintenance of balance between stock and consumption; second, realization of the law of development of the socialist planned economy; third, fulfillment of the socialist principle of distribution.

Finance has two functions to perform: distribution and control. The financial function of distribution means to distribute the country's gross national product for accumulation and consumption by each sector of the national economy or by the members of society. Thus, balance for reproduction is maintained so that expanded reproduction and public welfare may be guaranteed under the socialist system. The financial function of control means a purposeful and planned distribution of gross national product and national income. Finance mobilizes the financial stock of socialist state enterprises, while it distributes steadily the funds required by enterprises and organs, so that it can control their management generally. Therefore, finance guarantees an economic utilization of materials and labour, enforcement of the principle of planning rule and the cost-accounting system, promotion of profits and extention of socialist ownership.

The finance of the DPRK is classified into the finance of socialist state enterprises and that of the state.

The finance of socialist state enterprises is based on the transitional character of the socialist state. In short, enterprises under the state sector owned by the masses of people are independent in management, so, the means of production exchanged between such enterprises take the form of commodities. On an equivalent-accounting basis, the enterprises within the state sector purchase the means of production at a price set by the state and sell their own products. According to this principle, these enterprises calculate their outlay in the form of money, cover outlay and pay wages to the workers with the income earned by marketing their products. They also promote monetary accumulation to bring profits to the state. The cost-accounting system of socialist state enterprises is the method of correctly utilizing commodity-money relations on the basis of their independence in management and of controlling income and expenses in economic transactions on an equivalent-accounting basis.

State finance includes the state budget and local budgets.

President Kim Il Sung said, referring to the state budget to the effect that the law of the state defines its general state activity as the basic financial plan of the state. ("On the Problems of the Socialist Economic Management" 2, the Publishing House of the Workers' Party of Korea)

The state budget of the socialist state is no other than the basic form of the planned formation and distribution of national funds for the accomplishment of its internal and external functions. According to the state budget, the socialist state forms national funds necessary for state activity, and accelerates continuous social production. Simultaneously, according to the state budget, the socialist state promotes socialist construction to improve the people's livelihood steadily and raises funds for national defence.

The state budget, as the leading sector of the system of the socialist financial economy, also decides the formation and distribution of funds to local budgets, enterprises and all sectors of the national economy.

The state budget consists of revenues and expenditures.

The budget revenues of the DPRK depend entirely upon the internal accumulation of the national economy. A great part of the internal accumulation is that of enterprises within the state sector. The budget revenues are derived from transaction earnings, earnings of the enterprises within the state sector, earnings through sale of national property, earnings due to differences in price of imported goods, service profits and profits of co-operative organisations.

Transaction earnings, which comprise a larger part of the budget revenues, represent part of the net income (monetary expression of surplus output) earned by the enterprises within the state sector or producers' cooperatives. It is included in the commodity price at a fixed rate and paid for the state budget, when products are manufactured. The earnings of the enterprises within the state sector are a part of the net income as transaction earnings, which is produced because of the independent-accounting system adopted by state enterprises.

Transaction earnings are essentially different from an indirect tax in capitalist states. The indirect tax is a means for expropriation of the working people in the process of consumption of national products, added to commodity prices and price mark-ups, and is no more than a form of redistribution of national income. But transaction earnings are part of the net income of the society – the result of the first distribution of national income – are originally component part of consumer prices. Therefore, no standard commodity prices are determined by the scale of transaction earnings but by standard prices set according to a unified plan of the state.

The prices of the means of production (wholesale prices of products by enterprises) are decided by the state in a planned way within the ability of the enterprises concerned to ensure profits after covering expenses with the profit margin of products. Socially necessary labour expended cannot be the absolute criterion for deciding prices, the prices are occasionally decided on levels lower than socially necessary labour, according to the pricing policy of the state. This represents the utilization of the law of value as a form.

The prices of consumer goods are usually decided according to socially necessary labour expended. In this case, a considerable difference is caused between expenditures for commodity production and retail prices. The reason is as follows: Firstly, the prices of the means of production purchased by production enterprises of consumer goods are also lower than social production expenses, so a part of the net revenue of the production sector of the means of production is transferred to the production sector of consumer goods. Secondly, the supply prices of food supplied by state policy are lower than substantial production expenses and this allows a high net income of the production sector of consumer goods. For this reason, according to the standard wholesale prices of products by enterprises, a relatively large net income earned by production sector of consumer goods is divided into the net income of enterprises and that of the state funds, and the latter is included in the state budget as transaction earnings.

In the DPRK, all sorts of taxes were abolished on March 23, 1974.

"Under the socialism, it is lawful to abolish completely the tax system.

"Under socialism, the base of economy consists of the management of the socialist state and cooperative management and the base of the social relations consists of the unity and collaboration of the working people. The social and economic relations of the socialist system can be the base to steadily lighten and to finally abolish the tax levies of the population.

"Under socialism the taxation is utilized only as the subsidiary instrument to meet the state and social demands." (The Law of the Supreme People's Assembly proclaimed on March 21, 1974)

The task of tax abolition was proposed by the Fourth Congress of the Workers' Party of Korea in 1961 and was defined in the Socialist Constitution of the DPRK, 1972, as "the State abolishes taxation, a hangover of the old society." (Chapter 2, Article 33)

The DPRK had steadily lowered taxes. In 1966, the agricultural tax in kind was abolished and before the complete abolition of taxation, the ratio of tax income (the income tax of the working people and the tax of local autonomy organisations) accounted for only 2 per cent of the state budget.

In the process of the construction of an independent national economy, labour productivity was raised speedily and foundations were laid for compiling the state budget only with the income of the enterprises within the state sector. This is clear from the annual average economic growth rate increase of 19.1 per cent during all the periods of socialist industrialisation (1957 – 1970), from the development of local industry and establishment of local budget systems, according to the policy of constructing local industry and central industry in parallel, and from increase of accumulation through strengthened economic foundations, a series of steps taken to reduce the prices of the products and to increase the wages of workers.

Kim Ki Nam, doctor of economics and the then Editor-in-Chief of the Kulloja, the organ of the CC of the WPK, head of the social and cultural delegation of the DPRK to Japan referring to taxation systems in other socialist states, stated as follows on the process of tax abolition:

"Now in the other socialist states, the revenue comprises some 10 per cent of the state budget. In those countries, tax revenue holds a considerable portion of the budget, and as to the necessity of tax, some say that it is necessary for the adjustment of the income difference among various strata of people or as incentives to labour. However, in our country, the income differences among the people are very small. The highest wage is less than triple the lowest. And in our country, people's political awareness and enthusiasm are reliable, so our people do not need material labour incentives or money incentives. Of course, our country strives to implement the socialist principle of distribution, but attaches greatest importance to promoting the political, ideological and moral consciousness of the people to arouse them in labour struggles. In other words, I think it is essential to combine properly political and moral labour incentives with material incentives." (Japanese monthly "Sekai", the world, August 1974)

The state budget outlays consist of outlays for the national economy and the social and cultural policies, for the state administration and defence. A great part of the state budget is allocated to each sector of the national economy. The budget outlays for the social and cultural policy (education, culture, public health, social insurance and social guarantee) increase steadily in accordance with the development of the independent national economy. Outlays of the defence outlays of the DPRK is reduced from an annual average of 30 per cent in the 1960s to 16 per cent after 1972, the year of the announcement of the north-south joint statement. The proportion of defence outlays is still considerably large. If tension between north and south Korea is relaxed, these outlays will be turned to the development of the national economy and the promotion of people's welfare.

In the DPRK local budgets are compiled independently under the centralized leadership of the state.

President Kim Il Sung advocated a policy line for an independent local budget system, a system not dependent on the assistance of the state budget, according to the situation in which the scale of national economy is enlarged and the function of local power organs is enforced. This newly-suggested local budget system has such features as follows;

1. Under the unified and planned leadership of the state, the concerned local power organs compose the budget and solve the various local problems by themselves, and

2. These local organs manage to procure the funds necessary to do so and offer the rest to the state.

The resource of the local budget income is the net income of each sector of local economy such as local industry, and services. The local budget system of the DPRK supplying abundant goods to the local people's living and in the massive funds to the state budget (central budget) since 1974. For example, in 1978, the proportion of local budget comprised in the state budget income accounted for 7.6 percent, or 1199 million *won*. (1 *won* of the DPRK is approximately 1.811 dollars.)

(To be continued)

# Final Statements of Pusan ACC Arson Case Defendants

*The following are gists of final statements made by the defendants of the so-called "Mar. 18 arson incident at the U.S. Cultural Center in Pusan" at the Pusan District Court on August 2: (Subtitles are ours . . . . . Ed)*

△ △

Mr. Choe Gi Sik

Mr. Kim Hyun Jang

Mr. Mun Bu Sik

## *Arson: Warning to U.S.*

**Mr. Mun Bu Sik (a student of Korea Theological College & Seminary):**

I committed the crime as principal offender. Please give me an opportunity to make a final statement. As the principal offender in the case, I cannot but express my regret over the death of Mr. Chang Duk Sul (a student who died in a fire at the U.S. Cultural Center in Pusan). I did in no way to expect the loss of lives.

The democracy which we enjoy today is a false one. The Pak Jung Hi military government was set up amidst of the Cold War period and it trampled true democracy underfoot. The Chon Du Hwan regime assumed power following the bloody Kwangju Massacre. Utilizing the Anti-Communist Law and the National Security Law as a means to maintain their long-term office, they deprived the people of their fundamental rights, including the rights to know, to think and to oppose.

If is natural that the Chon Du Hwan regime should depend upon foreign forces because the populace doesn't trust it. It is natural that the people who call for independent democracy, don't believe the Chon regime because it depends heavily upon foreign forces. The biggest crime committed by the dictator Chon Du Hwan is the May 17 Kwangju Massacre. If the Kwangju incident had not occurred in Korea, I would not be standing here as the principal defendant in the arson incident.

I realized that the Christians in Korea who emphasize the centenary of Christian missionaries' work in Korea and insist on love had tolerated those responsible for the Kwangju Massacre and held prayer meetings in an attempt to praise the cruel killer Chon Du Hwan as "a leader who serves God." Therefore, I, as a religious man, firmly resolved to start action.

I thought of the reason why the Kwangju incident had occurred. At the same time, I thought who was responsible for it.

Not in war time but in time of peace, Chon Du Hwan massacred innocent people blood-thirstily by a method more dreadful than used in the June 25 military coup in which he used the weapons brought with taxes paid by the people.

When a dog protects its master, it acts like a dog. When a dog attacks its master, it may have rabies. When the Kwangju Massacre was committed, the military looked like a group of mad dogs and Chon Du Hwan was a ringleader of the group.

We can not fix the responsibility for the massacre only upon Chon Du Hwan. The United States, too, should assume its responsibility for it to a great extent.

The U.S. has consistently supported the dictatorial regimes of Korea, winking at their true nature.

If the U.S. had understood the national desire of the Korean people since the Oct. 26 shooting incident, it could have checked the Dec. 12 incident (a coup-like arrest of military leaders by Gen. Chon Du Hwan) and prevented the Kwangju bloodshed. However, since the establishment of the "yusin" regime by Pak Jung Hi, the U.S. has asserted its great influence upon the dictatorial regimes. In other words, the U.S. has acted like their grandmother. It is the U.S. that permitted south Korea's local armed forces to move into Kwangju to massacre citizens. Then a tragedy occurred in Kwangju.

Instead of dissuading the Chon regime from massacring Kwangju people, the U.S. tolerated the massacre and approved of it. Moreover, the U.S. lent sticks to the Chon regime to club the people with.

Reagan met Gen. Chon and reaffirmed his administration's unchanged support for the Chon regime. I am here because of the Kwangju incident.

Amid growing anti-Americanism among the Korean people, another pay-off scandal was uncovered in connection with illegal rice dealings with the U.S.

However, the incident was only the tip of the iceberg that shows above the surface. The main responsibility rests with the U.S.

Gen. Wickham, ex-Commander of U.S. Forces in Korea, made some impolite remarks about us, when he said the Korean people are "field mice." Walker, U.S. Ambassador to Korea, also said that the Koreans are "spoiled brats."

If our government had a sense of national pride, it would oppose the U.S. and condemn such insulting statements. But the Chon regime lodged no protest with the U.S. I, as a man with a sense of national pride, cannot accept such an insult without reacting to it.

These experiences lead me to think that in order to establish true democracy in Korea, our government should, first of all, base its policy on the national desire of the people for democracy.

We hear people speak about our "friendly nation." The term "friendly nation" means not a country to which another country is subordinate, but a friend.

Gen. Wickham and Walker defined U.S.-Korea relations as "subordinate relations." The term "friendly nation" they use means nothing but the fact that the U.S. have an intention to win over the Korean people and to justify its political and economic control over Korea.

In Korea, the U.S. only pushes ahead with its own interests to the utmost.

In an attempt to sound a warning to the U.S. which has consistently supported the anti-communist dictatorial regimes, I resolved to set fire to the U.S. Cultural Center in Pusan and carried it out.

The burning of a U.S. diplomatic facility has another meaning.

It was designed to hold the U.S. responsible for the Kwangju Massacre.

By setting fire to it, I wanted to emphasize the national desire of the Korean people for democracy and make this known to the U.S. people. In addition, I hoped that new and amicable Korea-U.S. relationship would be established. I also wanted to call upon the people to overthrow the military regime.

I have never advocated establishment of democracy by force. Democracy should be established through a peaceful means.

Newspapers and press agencies do not write about the national desire of the Korean people. We cannot expect the press to do so because the burning of the U.S. Cultural Center in Kwangju was not reported by the press. We judged that we could not express our intentions by a peaceful means.

As I was obliged to use a violent means, I must be punished according to law. My major concern is whether the U.S. Government will change its policy toward Korea or continue to support the dictatorial regime.

Just after the incident, it was first rumored that there was no knowing who would profit from it. The attitude of the U.S. Government will further escalate anti-American feelings among the people. Such incidents as the one for which I am responsible will inevitably occur in the near future. This can be easily anticipated.

## *Not Communist*

**Mr. Kim Hyun Jang (without occupation):**

First of all, I would like to thank the justices, the prosecutors and a counsel for speeding up this tiresome trial. I also would like to express my gratitude to the reporters here who are covering this trial in spite of the fact that their stories never be placed in newspapers.

The prosecutor argues that I came to identify my interest with communism because of poverty.

Before May 17 1980 (when the then Maj. Gen. Chon expanded martial law throughout the whole country), I had many requests for articles to write that I couldn't even write all the article I was requested to do. Until that time I enjoyed a monthly income of 400,000 won by writing and translation. The 25 million workers and peasants of this country are in a more difficult economic situation than I was. If I became a communist because of poverty as the prosecutor argues, all the workers and peasants should also have become communists. If a charge brought against me is accepted, the concept of communism should be changed. If so, the prosecutor should admit the fact that the 25 million workers and peasants are all communists.

Since I surrendered myself voluntarily to the police on April 2, the prosecution has been arguing that I am influenced by communism. When I was under investigation, atrocious torture was inflicted upon me. The security police, on the pretext of arresting communists, are communizing workers and peasants.

The moral level of security police officers is lower than that of a 8 or 10-year-old child. After the investigation, I was forced to become a communist. Then, I received a death sentence. Now, my mind is calm.

The world public has realized that the military government committed holocaust in Kwangju. Foreign TV broadcasting stations which filmed scenes of the massacre, did not televise the film in consideration of the great influence it may have upon children. The prosecution emphasizes that this is a false report. However, a false report was made by the prosecution.

A military man came into power and committed the Kwangju Massacre. He has continuously suppressed human rights barbarously and establish a horrible dictatorship.

At the beginning of the Kwangju incident, the police authorities announced that four military men and one citizen died even though actually over 200 persons had been killed by that time.

Under these circumstances, I could not but distribute leaflets which clearly showed the truth about the incident in Kwangju, my hometown. Even if an incident like the Kwangju affair occurs, I will do the same. What else can I do as a survivor of the Kwangju incident? If the prosecution argues what I did was an offense, please punish me.

## *Noble Ideas of Students*

**Mr. Choe Gi Sik (a Catholic priest):**

My heart beats high and I eat my heart out. I was arrested with these innocent students and was moved about from prison together with them. At present, I eagerly want to spend my remaining days with them. I do not regret what I did nor do I feel shame at all. I have no intention to oppose a penalty nor to fly into a fury. However, I am worried about Christian leaders and other Christians who had to suffer because of my arrest. It is clear that we Christians are not so high spirited as students are. Justices, prosecutors, lawyers and religious men have to learn noble ideas from these students.

## *For Sake of Nation & Country*

**Mr. Ryu Sung Ryul (a student of Pusan University):**

I am greatly impressed by the remarks made by brothers Kim Hyun Jang and Mun Bu Sik, and sister Kim Un Suk. Just after I graduated from a high school, the Kwangju incident occurred, and the Dec. 12 coup-like arrest was carried out while I was at school. As the brothers pointed out, I faced cruel experience as a Korean.

Since Pak Jung Hi died, the word "yusin" has disappeared from school textbooks. During my school days, I learned that the "yusin" constitution was the best one. Then, I realized that schools did not teach truth.

In search of truth, I went to Wonju. I met a honest man. (Brother Kim Hyun Jang) I displayed my courage. Since then, I have been resolved to live a life true to me.

On March 15 when I met brother Mun Bu Sik, there was the liveliest discussion about the Kwangju incident, U.S. responsibility for the massacre and its attitude toward the dictator Chon. We had enlightening discussions about national conscience and national dignity.

As I came to know about the truth of the Kwangju Massacre, I did not oppose brother Mun's plan to set fire to the U.S. Cultural Center in Pusan.

I thought that I had to sound a warning to the U.S. I opposed to the prosecution which defined us as rebellious leftist elements, and I am sorry to know that a student died in the fire. I am sure that I will pass my remaining years, praying for the dead student and the injured.

Though I committed violence, I did not act from ulterior motives

(Continued on page 5)

# Final Statements

(Continued from page 4)

and purposes.

The long and short of it is that I joined the arsonists for the sake of the nation and the country, even though I knew that I would become a victim.

### *Reunification Most Important*

**Kim Un Suk (a girl student of Korea Thelogical College & Seminary):**

I think that the most important problem at present is unification. Taking advantage of the division of the country, the military government has wielded strong power. National unification should be attained and democracy established peacefully in this country.

Emergency decrees proclaimed during the "yusin" era and martial law after the Oct. 26 incident are all bad laws.

The popular uprising in Kwangju clearly indicated the irresistible national desire for democracy.

I hear the details of the Kwangju incident for the first time at a certain prayer meeting held in 1980. Then I realized that the Kwangju incident was the blackest tragedy of Korea in its 5,000-year history.

Through the Kwangju incident we have to realize what true democracy is.

I have always thought that I have to share joys and sorrows with the popular masses and that I have to listen to their demands.

In order to level severe criticisms at the U.S., I also joined the arsonists. (When Miss Kim made this statement, her mother, calling her daughter's name, shouted, "You should not say that!")

(Crying with tears in her eyes, she said.) My mother used to tell me, "Man should not become a mean fellow even if he or she dies from hunger."

I think that to fight for the restoration of democracy is the way to be true to my mother's words.

### *'Let's Win back Freedom!'*

**Kim Ji Hwi (a student of Pusan Womans' University):**

A large number of Kwangju citizens were discriminately killed by the military government. Can you hear their voices calling "Give back our husbands, sons and daughters!" "Let's win back freedom and democracy!"

TAEGU MAEIL SINMUN, MAR. 20

**The Mar. 18 arson incident to the U.S. Cultural Center in Pusan is clear evidence of growing anti-American sentiments among the south Korean people.**

# *U.S. Envoy Threatens to Withhold Support If Anti-Americanism Were Not Controlled*

There are obvious signs of American dissatisfaction with the way the junta of Gen. Chon Du Hwan is failing to handle growing anti-American sentiments.

The Americans are making an implicit threat to withdraw their support for the junta if anti-Americanism is not brought under control.

Tensions between the Americans and their client regime surfaced when American ambassador to Seoul Richard Walker launched an unprecedented offensive against what he termed "expressions of national self-centeredness."

In his address at Chosun Hotel in Seoul, the American ambassador told the audience gathered on the occasion of the centennial of the U.S. involvement in Korea that those expressions "might undermine the positive image" in the United States of south Korea.

The event was co-sponsored by the Dong-A Ilbo Company and the American Cultural Center.

The American called the democratic dissidents "fanatic chauvinists" or "idealists" who "advocate nationalism with excessive enthusiasm."

Those people, he claimed, viewed any slight encroachment on absolute independence as treason.

### Dissatisfaction with Failure To Control Anti-Americanism

The speech whose language is unusually harsh with the junta contained a clear expression of American dissatisfaction with the performance of the client junta in dealing with violent cases of anti-Americanism.

For the moment, no evidence is available of certain disputes between Washington and Seoul over trade or security policy or any other policy issues.

The economy and military of south Korea are totally under American control as its politics is. No member of the junta or the economic community has proposed independence from the United States or Japan.

Calls for political and economic independence from the United States or Japan are coming only from the democratic dissident forces comprising Christians, students and workers.

This rapid growth of anti-Americanism is anything to the Americans who have long accustomed themselves to the presence of fear or worship of the United States. South Korea has been considered the only place in Asia where anti-American has been missing.

Not only in speech but also in action, anti-Americanism is evidently violent and candid. In demonstrations and statements, the democratic dissidents chant "Yankee, go home!" and call for the ouster of American influence. American assets, embassy buildings, military facilities or entertainment centers, are targets of arson.

Two American executives were taken hostage for three hours by female workers at an American-owned company in Seoul. Only after the intervention of the State Department, the two were released; and the company was closed.

Obviously, the junta of Gen. Chon Du Hwan which was installed after a bloody repression in Kwangju is failing in its original mission to protect the American presence. The way the junta handles the situation is rather pouring oil to the already blazing fire of anti-Americanism.

The things are growing increasingly intolerable for the Americans to the point where they have felt the urgency to have their client do something to remedy the situation.

Given this picture, the message of Walker is clear: the junta of Gen. Chon Du Hwan must seek for specific ways to minimize the spread of anti-Americanism.

Terrified at the pointblank demand from the American ambassador, no leading member of the client regime has tried to challenge it as an open interference with the internal affairs of south Korea. A pall of fearsome silence is reigning the junta.

The way how the junta responds to the American demands remains yet to be seen. However, it is certain that the junta will come with a severer package of crackdowns on the democratic forces. It means more terror and fascism.

### Political Behaviorists, Fanatic Chauvinists

Once the American commander [illegible] south Korean people "field mice" who follow whomever their leader was. He declared, democracy was not fit for the field mice like the south Koreans.

Then, Richard Walker described the democratic dissidents as "spoiled brats." As such, the local democrats and students were charged with failing to understand the situation properly.

Former American ambassador to Seoul William Gleysteen denied that the United States and south Korea dealt with each other on an equal footing. He dismissed any substantial equality between Washington and Seoul in whatsoever area of bilateral relations as groundless and unrealistic.

Now, Walker, dismayed at the continuing spread of anti-Americanism, charged, in too many cases, those who advocated nationalism with excessive enthusiasm, that is, political behaviorists, ideaists, or fanatic chauvinists, intist on absolute independence as their only concern. He accused them of viewing any encroachment on absolute sovereignty as treason.

A closer look at these words shows an interesting picture of the perception by the Americans of the situation: (1) field mice meaning that the south Koreans had no thinking ability as human beings; (2) spoiled brats who had some education but no proper understanding of the situation; and (3) political behaviorists or idealists or fanatic chauvinists meaning that the south Koreans had a steadfast purpose in mind and in particular a strong commitment to their own independence to the point of opposing foreign interference. What motivates such perception is that the United States is the patron of south Korea, no realistic equality between the two.

The first two stages are still under American control but the third constitutes an unprecedented defiance of the American presence. Any move which defies the American presence or advocates greater freedom of action from American influence represents "expressions of national self-centeredness" which threatens the Korean policy of the United States.

Historically speaking, nationalism has been regarded as identical with communism by the Americans. The Americans traditionally view any local effort to move away from the United States or to reassert their own sovereignty as "counter-productive" and "self-centered" and "fanatic."

Closer integration with the United States means "productive" and "rational," as far as American diplomatic terminology is concerned. The call for democracy and reunification with the north is interpreted as "self-centered."

The language of the American ambassador is typical of the American colonial mentality which underlies American policy behavior in south Korea and is unexampled and violates the diplomatic code of conduct. The nature of the occasion for which the American ambassador made the speech was for the commemorations of what the sponsors termed the centennial of the U.S.-Korea relations.

Whatever the real intent of the address, the language used by the American envoy once again stripped naked the mentality and character of Americans toward south Korea and is certain to backfire, resulting in more fierce anti-Americanism.

### Initial Response to Remarks

Since most of the democratic dissident forces are underground, public response to the flagrantly insulting remarks of the American envoy is coming from mostly intellectuals and the mass media. The people in power such as the junta members remain closemouthed.

Most of local dailies editorially commented on the remarks as "undiplomatic" and "lacking diplomatic decorum."

The Hanguk Ilbo on Oct. 30 charged the ambassador with lacking a better understanding of the desire of the south Koreans to achieve independence because of their past experience with colonialism and the delayed reunification of the country.

The Chung-Ang Ilbo the same day warned the American that not a few south Koreans were angered by his remarks.

Prof. Kim Hak Jun of Seoul University wrote his comments in the October 1 issue of The Seoul Simmun that "the speech of Ambassador Walker contains a number of problematical points which cannot convince us."

Calling the remarks of the ambassador "grossly misconceived," the professor stated: "Disregard for nationalism is a high-handed demand that weak and small countries blindly acquiesce in the big power-centered international order, political, economic and judicial."

He branded the American's remarks as "full of hatred for nationalism."

This is the first time that the local mass media and intellectuals have ever come out in close unity against the remarks of an American ambassador, an evidence of the widely-shared anger.

Eventually, the anger will explode in many and diverse forms.

# Korean Democratic Women's Union in Japan Fetes Its 35th Birthday

Some 3,500 Korean women activists in each prefecture and compatriot women in Kanto areas gathered on Oct. 12 at the Korean Cultural Hall in Tokyo to fete the 35th birthday of the Korean Democratic Women's Union in Japan (KDWUJ).

In her report to the gathering Chairperson Pak Chon Hyon of the Union summed up its 35-year-long activities as an impressive contribution to the education of the Korean women in this country in national consciousness and as their mobilization to the patriotic activities for the independent, peaceful reunification of the homeland. Another key success, she stressed, lay in an unprecedented promotion of their own liberation.

The organization of the Union on Oct. 12 in 1947 followed the foundation of the Democratic Women's Union of North Korea on Nov. 18, 1945 and the proclamation of Law on Sex Equality in North Korea on July 30, 1946, the first of the sort in Asia.

With its central headquarters downtown Tokyo, the KDWUJ has a Japan-wide network comprising 47 prefectural headquarters, 300 chapters, and 1,500 branches. Its own quarterly journal "Chosen Nyosen" (Korean Women) is published in Korean with a circulation of about 11,000 (the four-odd increase from the Korean-language paper "Nyomen Sibo" with a circulation of some 3,000 in the period light after the formation of the KDWUJ).

A foremost priority in its activities is to rally the Korean women here around President Kim Il Sung and the Democratic People's Republic of Korea and help them to preserve their cultural heritage and national identity as the Korean. The Union also encourages compatriot women to actively participate in public activities to heighten their social status. Another important task is to defend the democratic national rights and accelerate the independent peaceful reunification of the homeland.

A particular attention has gone to the education of compatriot children and enlist the second and the third generation women in 20's and 30's, for whom the Union holds diverse meetings, lectures, circles, etc., to help keep their own national identity.

A large number of Korean women here, young and old, are now playing an increasingly great role in various branches including education, scientific study, art, the press, medical service, bank, trade and commerce.

Proud of their cultural heritage, the Korean women are keeping the Korean style of life, refusing to be assimilated into the Japanese society. They speak Korean and eat Korean food. They are active in learning Korean songs and dancing. They wear traditional costume on occasions for celebration.

With a keen interest in the education of their children, the mothers are active in the PTA activities. During the period from the early 1978 to April this year alone, for example, they donated some 370 million yen to Korean schools here.

The Union has also been active in strengthening international solidarity and cooperation with the progressive and peace-loving women the world over including Japan.

In 1968 the KDWUJ became a member of the Women's International Democratic Federation which comprise some 2 billion women in 89 countries.

Four representatives of the KDWUJ participated in international women's conferences and meetings held in Ulan Bator in 1972, in Warsaw in 1974, in Berlin (GDR) in 1975 and in Prague in 1981.

In October 1977 and in November 1979 international women's conferences held in Tokyo for supporting the independent and peaceful reunification of Korea. The conferences were attended by delegates from 13 countries in 1977 and from 11 countries in 1979.

When anti-nuke drives mounted on world-wide scale, the compatriot women joined the movement, demanding a nuclear-free Korea and a nuclear-free world for their children and demonstrated with their babies carried in their buggies.

When the question of *kisaeng* (prostitute) tourists became a major issue here, the compatriots women rushed to airports with placards reading "Stop Prostitution Tourism!" and supported the struggle of the south Korean women for democratization of their society.

Before the liberation of Korea, the Korean women as well as the whole Korean nation were subjected to ceaseless humiliation and cruel exploitation by the Japanese colonialists. In addition, the medieval feudal relations of the family added to their political and economic oppression.

During the colonial days, the Korean women came to this island country together with or following their husbands or sons, who had been forcibly taken to Japan for military servitude or forced labor, or who had left their homes to eke out their living.

It was the women who mostly suffered under the colonial rule. They had no political or economic rights and were excluded from cultural, social and political life. They suffered contempt and humiliation and remained illiterate.

The liberation of Korea in 1945 changed fundamentally the life of the Korean nation. The Korean women in this country were inspired in particular by the formation of the women's union in 1945 in the homeland and the proclamation of the "Law on Sex Equality in North Korea" in 1946, which aimed at sweeping away the remnants of the Japanese colonial rule, transforming the old feudal relations of the sexes and raising the status of women socially, culturally and politically.

An open letter of President Kim Il Sung to the Korean nationals here on Dec. 13, 1946, clarified the basic tasks to be done by them, an occasion in mobilizing them to the movement for the homeland.

In response came the formation of the KDWUJ in October 1947. The movement of the Korean women here, different from that against male chauvinism, is closely linked with the situation of the Korean Peninsula. The Union's movement has to be staged in a foreign country, which once colonized their homeland. Due to the division of the homeland, the women's movement remains a link in the chain of the struggle for realizing the country's reunification. From the outset, the women's movemnent here has been closely linked with the destiny of the homeland.

The Korean women play an important role in the movement of the Koreans here.

The Union helped the Korean women actively participate in the movement of the Koreans for the homeland and the nation, along with Choryun (the League of Koreans Residing in Japan) organized in October 1945 and Minchong (the Democratic Korean Youth League in Japan). A large number of the young Korean women in their 20s actively joined the Union's activities, though they were placed under the difficult living conditions in this alien country. They were energetic to learn the Korean and the things Korean.

In September 1949 Choryun and Minchong were ordered dissolved by the Japanese authorities under the directive of the U.S. occupation authorities. Korean schools were closed. Although the women's Union was not disbanded, it met difficulties in its activities. The union mobilized the compatriot women to the struggle against the order closing Korean schools.

During the period of the Korean War, the Korean women staged a signature-collecting campaign against the war, scattered leaflets and funds-raising campaign. Some 180 *mal* (*mal* is a unit of measure —about 18 liters) of rice were donated by the Korean women in the Kanto districts.

In January 1951, Minjon (the United Democratic Front of Koreans in Japan) was organized. Those flunkeyists and national nihilists within Minjon led the movement of Koreans to a wrong direction. The movement of the Union was also influenced by them and failed to establish Juche in its activities.

It was after the formation of Chongryun (the General Association of Korean Residents in Japan) on May 25, 1955 that the Union came to firmly adhere to the Juche-oriented stance in its movement.

The women's union held the 7th extraordinary meeting on Sep. 22, 1955, when it decided to stage its activities based on the 8-point programme Chongryun adopted.

Chongryun is a united front under which Koreans in various circles are enlisted. Its central tasks made clear in its 8-point programme are to rally the Korean nationals around the DPRK, to contribute to the realization of the reunification of the homeland and to defend the democratic national rights and to serve the peace of the world.

Based on the idea on women's liberation clarified by President Kim Il Sung, the Women's Union has been and is active in carrying out the above-mentioned tasks and in particular for the promotion of the women's status and the education of their children.

The care of the homeland for the women's union and Korean compatriots in this country is a big factor of the development of the movement of the Union.

Teachings of the President on the Union's work come every year. In 1977 the President met a group of Union activists who visited Pyongyang on the occasion of the 30th birthday of the Union.

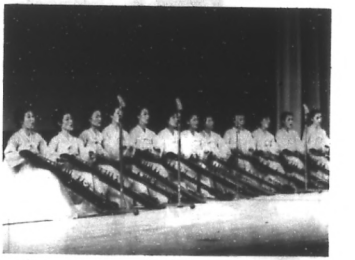
Chairperson Pak Chon Hyon was given the title of Labor Hero of the DPRK, the highest honor of the DPRK citizens and the honour of being elected Deputy to the DPRK Supreme People's Assembly.

Mme. Chong Bun Dal, 72 years old, who is an advisor to the Kyoto headquarters of the KDWUJ, reviewed her activities in the past in her brief memoirs and said:

"The liberation of the homeland, the proclamation of the sex equality law in the homeland, and the formation of the women's union here gave me the way to live as a human being with dignity.

Mme. Chong, who came to Japan in her 20s following her husband, movingly wrote that those illiterate Korean women gathered to organize the women's union here. After that she has engaged in Union's activities.

**Their Union's 35th birthday was celebrated on Oct. 12 at the Korean Cultural Hall in Tokyo which was packed by some 3,500 compatriots women.**



▲ **Members of a kayagum (traditional musical instrument) circle showed their skill at the celebration performance.**

◀ **International Meeting of 1979 Women's Rally for Support of Independent and Peaceful Reunification of Korea held on Nov. 27, 1979 in Tokyo with the participation of foreign delegates from 11 countries and more than 250 Japanese women.**

Historical Relics of DPRK (14)

# Korean Ceramics

(Continued from the No, 1,110 issue of The People's Korea)

Earthenware items were burnt once, while ceramics were baked twice (at first, unglazed pottery is baked and then burnt after being glazed.) Ceramics are made of clay, or, are mainly composed of aluminum oxide. They were calsined at low temperatures of about 700-800 degrees centigrade. Porcelain is made of feldspathose clay (kaoline), and are mainly composed of hydrous aluminum silicate. Kaoline is calcined at a high temperature of more than 1,200 degrees centigrade. Therefore, glaze, which melted at low temperatures was used for ceramics, while glaze which melted at a higher temperature was used for porcelain. This means that a higher thermal efficiency was needed for kilns and fuel, in porcelain-making.

In the primitive period, earthenware items were baked on piled firewood at low temperatures. In order to obtain high temperatures, an airtight kiln was required.

At around the 3rd-2nd centuries B.C. in the Kochoson period, high temperature was produced by using airtight kilns. Earthenware items baked at the time had fine texture and tinged with gray as earthenware items were baked by reduced flames in airtight kilns.

Korea's original kilns appeared in the 1st A.D. or about the time of shell mounds of Ungchon, South Kyongsang Province.

The Ungchon shell mound are well known for a large number of iron ware items discovered there. No bronze items were excavated there. Red brown soft earthenware items calcined at low temperatures and gray hard earthenware items calcined at high temperatures were discovered from the shell mounds.

These hard earthenware items were baked harder than gray strawrope pattern earthenware items of the previous period. These earthenware items are as hard as metal. These hard earthenware items are supposed to have been baked in Korea's original kilns.

These original Korean kilns were made by tunneling mountain slopes. A Fuel hole was provided in the bottom part and a funnel at the top. The length was within 10 metres. Temperatures of about 1,200 degrees C were easily produced by such a kiln. Therefore, kilns of this type were widely used in the three-kingdom period. Kilns of this form were introduced into Japan in the 5th century and unglazed ceramics were made.

In Korea under the later Silla dynasty after the 8th century, the kiln technique was refined. Green glazed earthenware items were made in those days. Earthenware items were covered with fuel ash, which became natural gray glaze, and produced green color. These earthenware items were called green glazed earthenware items. This natural gray glaze was artificially produced later.

After the three-kingdom period, glaze was artificially produced and used widely. This artificially produced glaze was lead glaze. The lead glaze became the basic material to produce gray glaze which melts at high temperature. In Palhae, ceramics were made in relatively large quantities. Fragments of earthenware were discovered frequently in the remains of Palhae.

It is presumed that Korea's porcelain originated in the 9th century. This assumption derives from the fragments of porcelain excavated from the site of Sangyongryongchonbu, the site of Tungcheng, Tunhua-chen, (northern China), etc.

Korean porcelain, generally speaking, fully developed in the Koryo period. Koryo porcelain was famous. Koryo porcelain products were made on the basis of technology inherited and developed from the kilns of Palhae and Silla. In the early 10th century, Koryo porcelains began to be made. One of kilns of the earlier Koryo period was the kiln of So-dong, Sogwangmyon, Inchon City, Kyonggi Province, from which green-brown bowls and bottles were produced. This kiln was followed by kilns in the areas of Ryongun-ri Taegumyon, Kangjin County, South Cholla Province and also by kilns at So-ri, Idong-myon, Ryongin County, Kyongsang Province.

According to a study of the kilns of Kyongso-dong, Inchon City, they were of a single chamber type, as they were in the three-kingdom period. Later, this single chamber kiln developed into a kiln consisting of several chambers. There were several holes in the lower part of the wall separating one chamber from another. Flames went up along the slope and were blown out through these holes spirally.

Kilns of this type were used in the Li dynasty period, too, because of its advanced structure, and in the 16th century this type was introduced into Japan, where new developments were achieved in making ceramics thanks to the introduction of kilns of this type.

It is not yet clear when this kind of kilns were developed. It is supposed that this type was invented about the 12th-13th centuries. This supposition stems from a study made in 1959 of the kiln of Pongam-ri, Pyongchon County, South Hwanghae Province. This kiln was 44 meters in overall length and consisted of 17 chambers. Almost all the fragments of porcelain excavated there were unpatterned. The famous Koryo celadon was completed in the 12th century and in the mid-12th century inlaid celadon porcelain began to be made for the first time in the world. From these facts, this kind of kilns were presumed to have been made in the 12th century.

Porcelain is represented by celadon and white porcelain. The glaze for celadon porcelain was made by neutralized quart (silicic acid) and ashes (alkalinity) – this produces glassy film. At the same time, a very small amount of iron in glaze is spread in a colloid state and produce jade-green colors. When white porcelain was manufactured, a light gray glaze was used. This protected the ground colors and added luster and brightness to the item. Celadon and white porcelain items were made from the beginning of the Koryo period, while white porcelain was mainly produced in the Li dynasty period. Both celadon and white porcelain products of the Koryo period differ from those of the Li dynasty.

Generally, celadon items was owned by aristocrats and temples. It was difficult to make a large number of celadon products at a time because the color of celadon delicately changed according to the amount of iron and temperature adjustment. Therefore, in the latter period, the appearance of kilns consisting of several chambers accelerated the production of porcelain items in large quantities and the production of celadon porcelain declined gradually.

In the beginning of the Li dynasty in the 15th century, porcelain was made by simplifying the manufacturing techniques of white porcelain and inlaid porcelain. After the 16th and the 17th centuries when commerce was highly developed, white porcelain was popularized and free illustrations on it were seen. These white porcelain items reflected public taste. (To be continued)

A vase decorated with dragon pattern in underglaze iron (Li dynasty)

Koryo ceradon

## NEWS DISPATCH FROM PYONGYANG

### THE DPRK DELS. TO FOREIGN COUNTRIES

SEPTEMBER

* A delegation of the parliamentary group of the DPRK headed by Choe Su Hon, Deputy to the Supreme People's Assembly for Italy to attend the 69th General Meeting of the Inter-Parliamentary Union (IPU).
* A delegation of the League of Socialist Working Youth of Korea led by Kim Chang Ryong, vice-Chairman of its Central Committee to visit Japan.
* A delegation of Rodong Sinmun (the organ of the CC of the WPK) for a visit to Poland.
* A government trade delegation of the DPRK headed by Kim Ha Jong, vice-Minister of Foreign Trade, for a visit to Czechoslovakia.
* A delegation of the Hydrometeorological Bureau of the DPRK headed by its Director Li Gon Il for the Soviet Union to attend the 9th Conference of Chiefs of Hydrometeorological and Meteorological Services of Socialist Countries.
* A delegation of dancers of the DPRK for China to attend the International Seminar of Asian Countries on the Preservation and Development of Traditional Folk Dance.
* The State Pyongyang Circus headed by Choe Hak Rae for a visit to Italy.
* The DPRK agricultural delegation headed by vice-Chairman of the Agricultural Commission Chon Song Hwan for a visit to Egypt.
* A delegation of political workers of the Korean People's Army headed by Lieutenant General of the KPA Yun Chi Ho for a visit to China.
* A government coal industry delegation of the DPRK, headed by Hong Song Nam, Alternate Member of the Political Bureau of the Central Committee of the Workers' Party of Korea and Chairman of the South Pyongan Provincial Committee for Economic Guidance.

### FOREIGN DELS. TO PYONGYANG

SEPTEMBER

* Istini Ugo, Member of the National Direction of the Italian Socialist Party and Director of "Avanti," the journal of the Party.
* Mario Castro Tota, Chairman of the Group for the Study of the Juche Idea of Comrade Kim Il Sung of Chileans.
* Comrades-in-arms of Rodrigo Ambrosio, in Sweden.
* Dr. S.K. Mitra, former Director of the National Council of Educational Research and Training of India.
* A delegation of the Milton Margai Teachers College of Sierra Leone.
* Kingsley Seevaratnam, Regional Officer for Asia and Pacific League of Red Cross Societies.
* Dr. T.A. Lambo, First Deputy Director General of the World Health Organization.
* A delegation of the Ishikawa Prefectural Assemblymen's League for Promotion of Japan-Korea Friendship headed by Shimizu Yasuji, Chairman of the Ishikawa Prefectural Headquarters of the Japan Socialist Party and vice-Chairman of the League.
* A delegation of political workers of the Soviet Army and Navy headed by A.D. Verbitsky, Director of a Department of the General Political Bureau of the Soviet Army and Navy.
* A delegation of the Trade Union of Chemical Industry Workers of Bulgaria headed by Lyuben Makov, Secretary of its Central Committee.
* A Danish delegation for the study of the Juche idea headed by Anders Kristensen, Secretary of the Denmark-DPRK Friendship Association.
* Mario Leon Rojas, Chairman of the Costa Rica-Korea Association of Friendship and Culture.
* R.S. Sharma, professor of Delhi University of India.
* El-Sayed Abdel Koui Mousa, Explainer in the Cultural Centre of the DPRK in Cairo.
* Dr. Jose Vitoria, professor of Coimbra University of Portugal.
* A delegation of the West Jutland Branch of the Denmark-DPRK Friendship Association headed by Hans Jargen Lausten, vice-president of the branch.
* A delegation of the Hokkaido Committee of Japan-Korea Youth and Students Solidarity for Supporting the Independent and Peaceful Reunification of Korea headed by Sabaki Yoshitoshi, chairman of the committee.
* Gopal Gurung, editor-in-chief of the Nepalese weekly "New Light".
* A Hungarian radio reporters group headed by Kekai Gabor.
* The Dresden "Theatre of Young Generation" drama troupe of the German Democratic Republic headed by Gunild Lattman, Director of the troupe.
* Stampach Svatopluk, Assistant Director General of the Food and Agriculture Organisation of the United Nations and Regional Representative for Europe, as a special envoy of the Director General of the Organisation.
* Raphael Korosso, Director of the International Organisations Department, of the Ministry of Foreign Affairs of the United Republic of Tanzania.
* A delegation of the Hungarian Union of Journalists headed by Gabor Gerencsi, Deputy Executive-Chief of "Nepszava," organ of the Central Council of the Hungarian Trade Unions.
* Hani Al Chamaa, Director of the Syrian magazine "Jaysh Alshaab".
* Hans Koechler, professor of the University of Inbruck, Austria.
* A delegation of the People's Insurance Company of China headed by General Manager of the Head Office of the Company Song Guohua.
* A delegation of the National Assembly of the Bulgarian People's Republic headed by Stanko Todorov, Member of the Political Bureau of the Central Committee of the Bulgarian Communist Party and Chairman of the National Assembly of the Bulgarian People's Republic.
* A delegation of San Martin de Porres University of Peru headed by Raul Pena Cabrera, President of the University.
* A Chinese radio and television broadcasting delegation.
* A delegation of the State Committee for Publishing, Printing and Book Sales of the Soviet Union headed by its vice-Chairman M.A. Kharlamov.
* A delegation of the Soviet Writers' Union headed by V.V. Karpov, Secretary of the Board of the Soviet Writers' Union and Editor-in-Chief of the magazine "Novy Mir".
* A delegation of "Rabotnichesko Delo," organ of the Central Committee of the Bulgarian Communist Party.
* The Polish "Nowaruda" song and dance troupe headed by Stanislaw Dzieran, Deputy Director of a Department of the Ministry of Culture and Art.
* A Bulgarian museum delegation.
* Emmanuel Olutaya Koya, Principal of St. Joseph's Teachers' College, Nigeria.
* A governement delegation of the Republic of Cuba headed by Sergio Del Valle Jimenez, Member of the Political Bureau of the Central Committee of the Communist Party of Cuba and Minister of Health. (KCNA)

# Truth about Unification Church

## By Anthony Andrews

**EDITOR'S NOTE: Here is an article contributed by an American writer Anthony Andrews. The author is an expert of the Unification Church and wrote several books on Moonies in the past.**

### IN THE BEGINNING WAS THE WORD

An arms factory, titanium works, ginseng tea, the Sekai Nippo daily, anti-communist screamings at Shibuya station and world domination. What do these things have in common? Answer: Sun Myung Moon, founder of the Unification Church, a movement that caused international controversy and heartbreak for millions of families who lost their children to it.

Many have heard the name 'Unification Church', but may not know the facts behind the facade. What caused all the controversy?

To answer that we must look at Moon himself who began the church in 1954 under vague circumstances while the rubble of the Korean war was still being cleared. Born in 1920, Moon claims that Jesus Christ appeared to him when he was a boy and told him to finish *the work that he (Jesus)* was unable to finish due to an untimely death. Moon understood that it was he who had to save the world and so began a cult that worships him as the father of mankind. Much of his early life is unverifiable but it is said that Moon joined a religious sect called the 'Israel Monastery' led by a Mr. Kim who had fused together the ideas of Confucianism, traditional Korean religions and Christianity. Moon took the ideas Pack Moon Kim and systematized them, later adding an analysis of history to form the basis of Moon's ideology called the 'Divine Principle' so the process was not so much by revelation as by theft.

With the help of a few intelligent followers the ideology was molded into a kind of inverted communism.

Having met Sun Myung Moon myself I would describe him as instinctively clever but not academically intellectual and with the arrogance of a self-made rich man.

Moon was just another fanatic until he got political connection and money. One yearly Korean member who wishes to remain anonymous told me that Moon had a great uncle who was in Syngman Ree's cabinet and that Moon tried unsuccessfully to use him to get power. To survive in south Korea you need connections – KCIA, government and army connections. Moon had all of them or he would have rotted in prison a long time ago. Moon's top aid Bo Hi Pak was a colonel and military attache in Washington.

But all this is far away from the smiling young people who stop you in the street and ask for donations to a variety of charitable causes. They are the Moonies, the followers of Sun Myung Moon the Messiah, preaching love and brotherhood to vulnerable young people who are looking for a purpose in life.

Those young followers work nineteen hours a day, eat poor food, raise millions of yen for Moon and get paid nothing, just a promise that their ancestors will bow down to them in heaven when they die. Many quit their jobs, cancelled their studies, left their parents, even some married people left their wife or husband and children to follow Moon. They worship him like a god, believe everything he touches becomes blessed, that his twelve children are perfect and that only by his arrangement can the members marry.

So what is it that makes people join this movement?

### BAIT FOR THE MIND

Most of the members were introduced into the Unification Church by being invited to some lectures, either for a few hours or for the weekend at some nice retreat in the countryside. There they would hear wonderful stories of a new world, peace on earth and the coming of a messiah, a savior, a man who will defeat evil and turn the world into a heaven on earth. Eventually it is made obvious that this man is Sun Myung Moon and then those listening to the lectures are strongly advised to dedicate their lives to Moon or the forces of evell will go against them. It's a kind of blackmail that takes place after the ideas have been swallowed. The ideas themselves are based on too many presumptions; when you swallow the first presumption you find yourself swallowing the second and the third and so on till you find yourself believing that Moon is the son of God. Sitting there in the lecture room many rhetorical questions are asked such as "What is the purpose of life?", "Why does evil exist?" and "What kind of God would allow war to happen?"

While all these questions are going round in the listeners' heads their minds are being opened for brainwashing because the Moonies are asking all the questions and giving all the answers in fact from the moment the people go to one of these weekend retreats; their lives are being run for them; one fact of life as a Moonie is that your life is run for you entirely, even when married the decisions come from Moon. He tells them when they can have sex and when they cannot, he tells the Japanese members how much money they must make and the American members are told their financial goals also.

The push for money is overbearing and constant so much so that the members are abused and exhausted in the drive for economic securities.

### DOUBLE BURDEN

In the West, the concept of Christianity lends feelings of guilt because the Bible teaches that everyone is a sinner, all are tainted by evil since the first man and woman (Adam & Eve) committed a crime against God in the garden of Eden whereas in the Orient the conscience of the people is guided much more by feelings of obligation to their elders and ancestors which can be a heavy burden sometimes. Moon, in trying to fuse the West to Eastern ideas has doubled the pressure on the minds of his members.

They must go around thinking how sinful they are and have to work hard to free their ancestors of seven generations before they can get a good place in heaven when they die.

The members of the Unification Church start off hopeful of achieving happiness but end up depressed and weazy. I have spoken to many of them and although they are obliged to give the best impression they can, their fear of going against one single law of Moon's makes them constantly uneasy, thinking that Satan (the leader of evil) is all around them. Some exmembers I spoke told me that they felt full of guilt, shame and fear while in the movement but now feel much more happy and free since they left, although the one's who left because of doing something wrong carried the bad feelings with them, having not freed themselves from the ideology before leaving.

One ex-member who worked closely with Moon during his 14 year stint with the Moonies had something to say about this so called Messiah. (Name changed for security reasons.)

A.A.: What did you do in the Moonies?

Shin'ichi Goto: I did a lot of work for the science conferences which are held every year under the name of Unified Science, visiting many countries to talk scientists into attending the next conference by any methods possible including bribe in the earlier years, but now that the movement has much money, their methods have become more subtle.

A.A.: Where did the money come from?

S.G.: It came mostly from Japan where the members worked night and day selling anything that's buyable. They go in teams of about fifteen in a microbus and travel all over areas of Japan. There are maybe three hundred of such teams in Japan at the moment and they make a lot of money.

A.A.: Why does Moon spend so much money on these conferences?

S.G.: Moon is from Korea and prestige is very important in the Orient. The movement was plagued by scandal in the early days, some of it true, so Moon wants to make a cloak of responsibility.

A.A.: What do you think of Moon?

S.G.: It's hard to describe in a few sentences. I used to respect him very much until I started to work closely with him. He has many sides to him and I could not compromise the bad sides.

A.A.: What do you mean by bad sides?

S.G.: Well he behaved just like a gangster, no one questioned him and many people were abused because of that. I discovered that he hates people, that he is against the Japanese even though they work the hardest for him. His mind is different form when I first knew him, now it's just money and prestige he's after, he doesn't really care about people as I thought.

A.A.: You were married by Moon. What was that like and how was your relationship to your bride?

S.G.: It was a farce from the beginning, our allegiance was to Moon, so much so that we couldn't' form any real kind of relationship. I never met a couple in the church who was really happy. There was such a strong emphasis on the family but in reality it did not exist.

In the absence of truth fabrication takes its place. After being married by Moon we are supposed to feel more holy but it's all in the mind, psychoomatic, the fantasy of blind belief.

In an interview with a Japanese woman who left the moment, she tells some of her experiences. Again the name is fictitious for her security.

A.A.: Why did you leave the Unification Church?

Yuki Watanabe: I became disillusioned. I saw there was corruption among the leaders including Moon himself. I had to bring money from Japan to Korea, I was a kind of courier, so I had to bring millions of yen to Korea. The movement there needed much money and as soon as I arrived many of the leaders tried to curry favour with me to get the money. I got V.I.P treatment only because of money, life is so corrupt in south Korea and the Unification Church is a part of that corruption.

### MOON'S RELIGION – A WORLDWIDE INVESTMENT

Moon doesn't want his 'pie in the sky' he wants it now and plenty of it. A fishing industry, supermarkets, jewelry called Christian Bernard, Danjobi cosmetics in Japan, Ilhwa ginseng tea sold by Moonies in Seibu department stores, Ilshin marble vases, mineral water, shipbuilding in Alabama, a handle factory in Australia, tool-making machines made in Korea sold in West Germany, potted plants sold in Holland: the list is endless of how Moon is making his money, at the cost, of course, of many young peoples' lives.

The politics of the movement are extreme anti-communist, Ronald Reagan is their hero, both a risk to peace. Kim Il Sung is their ultimate bad guy here on earth and Stalin comes a close second. Most of the members have little deep understanding of politics and just believe what they are told without checking the facts for themselves. In fact many are too busy making money and don't have time to really understand anything else.

In the past 20 years the church has tried to liberalise its image but it's hard to liberalise fanaticism, so the controversy continues.

In 1975 they found favour in Richard Nixon and suddenly thousands of Moonies were out campaigning for his forgiveness during the height of the Watergate scandal. More recently in 1979 Ronald Reagan showed promise as a rigid fellow anti-communist so they utilized the members to canvass for Reagan's election, particularly in New York and the East Coast where Reagan was less popular.

In Japan the Unification Church associates with such dubious characters as Ryoichi Sasagawa as accused war criminal, not to mention an avowed fascist, Nobusuke Kishi also suspected of war crimes as the munitions czar in the Tojo cabinet and Prime Minister of Japan from 1957, Masatatsu Oyama, the leader of Kyokushinkai karate and right winger with a better image than the previous two, nevertheless a staunch anti-communist whose clubs worldwide have connections to the Moonies. Oyama can be seen proudly advertising Ilshin marble vases at the Moonies luxury exhibition room in Shibuya which is also used for teaching the Divine Principle and getting converts.

In America on both the East and West Coasts the Korean communities shy away from contact with the Unification Church, having a hard enough time as a minority group trying to survive without being associated with Moon's embarrassing image.

The rumours about the church's connections to the K.C.I.A. have some slim substance, suffice to say that it is a marriage of convenience and the honeymoon will be over when one no longer needs the other.

The church members were full of laudatory remarks about the fact that Chon Do Hwan was the first foreign dignitary to be received by Reagan. Any hint of unrest in South Korea is blamed by them as an act of communist subersion under the Devil's guidance. Moon has often declared Kim Il Sung to be the arch-enemy and has vowed to take the Unification Church to North Korea as he also vowed to 'march on Moscow'.

Any act of aggression by the American forces on the Korean Peninsula against the North would be more than welcomed by Moon who is keen to promote the fulfillment of his prophetic boasts.

### FROM SCANDALOUS ROGUE TO MILLIONAIRE

According to secret papers smuggled out of the church by ex-members, Moon was first married around April or May 1945 and then married again unofficially in 1954 and divorced the first wife in 1955, divorced the second, and again unofficially because it was not legal, in 1960 to marry his present wife Hak Ja Han. His original name was Yeong Myung Moon but later changed it to Sun Myung Moon. He went to Japan to study electrical engineering in 1941, calling himself Reb May Yemoto.

In 1955 the newspapers in Seoul were full of stories about Moon having sex with his followers, a typical report from the Tong-A Ilbo July 14th 1955 reflects what was going on "Investigators into Moon's case say that they confirmed the fact that at least seven believers were forced to have sexual intercourse with Moon, and that he will be investigated on charges of adultery."

He was not indicted for adultery because the victims were too ashamed to come forward and testify.

Today Moon tries to forget those days, living on his luxurious estate in Irvington N.Y. where the church owns 480 acres of land worth $10 million. He is living in the lap of luxury which his followers cannot taste even though they make so much money for him.

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